importance. It must be evident to all that the hazards that were operating against survival and reproduction of the Neanderthals during the Würm I were not compatible with longevity (except in isolated cases); thus, the generation time of the Neanderthals was probably greater than that of the Australopithecines (because of the increased complexity of their culture), yet less than that of modern man.

To summarize, although the estimated chronological age assigned to a fossil individual is of great relevance, one achieves a higher level of significance when one also considers generation time and growth and development time. The primary factor here is the recognition of the dynamics of biological age, whether based on skeletal age or dental age. The assessment of biological age in taxonomically distinct populations creates an age-equivalency problem that can well be approached by estimating the extent of the growth and development period and the generation time.

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THE ISOLATION OF A 1,000-YEAR-OLD SAHARAN TRADING TOWN

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I have read Leonard Kasdan's review (1966) of the monograph *No More for Ever: A Saharan Jewish Town* by Briggs and Guede (1964), and the monograph itself. Kasdan's statement that Briggs has made substantial contributions to Saharan ethnology may be true, but I find the generalizations in this particular work unacceptable. Briggs has claimed far too many things as unique for his Ghardaian Jews, and Kasdan has uncritically accepted Briggs's analyses and conclusions.

In this paper I shall seek to demonstrate that Briggs and Guede have failed to take into account

Ghardaian Jewish Traits Considered Unique by Briggs and Guede (1964)	Evidence of Traits Elsewhere
Related to Marriage	
You-You's (shrill cries of women at ceremonials) (p. 30).	Common to Jews, Arabs, and Berbers of North Africa (Epstein 1948:90; Jacobs 1956:18).
Polygyny religiously permitted but occurred infrequently (p. 37).	(Jacobs 1956:16, 17, 32).
Marriage to one's niece is religiously permitted (p. 47).	* (Jacobs 1956:16,17,32).
Duration of wedding (p. 48).	* (Jacobs 1956:17,18).
Practice of dowry (p. 48).	* (Jacobs 1956:17).
Use of henna on hands and feet of the groom (p. 48).	Among the Jews of Morocco, the bride used henna (Jacobs 1956:18); Brunot and Malka (1939:314) claim that the Jews have borrowed it from the Moslems.
Married women cover heads with scarves (p. 22).	* (Observed MJ).
Related to Childbirth	
Preference for birth of male children (p. 22).	* (Jacobs 1956:22).
Role of functions of *qabla* (midwife) at childbirth (p. 23).	* (Jacobs 1956:23).
Vulnerability of mother, newborn child, and midwife to magic (pp. 24,25,34).	* (Jacobs 1956:22,23).
Belief in evil eye and in *jinoon*, especially during birth (pp. 24,34).	* (Jacobs 1956:20,35,37; Rapaport 1937:92).
Knife or dagger wards off *jinoon* (p. 25).	In Morocco, a male member of mother's family would draw a circle around mother and infant with a saber to ward off evil spirits (Jacobs 1956:23). The practice has been traced back to the Middle Ages and to the Romans (Rapaport 1937:92).
Magic and Religion	
Evidence of cabalistic beliefs (p. 30).	* (Jacobs 1956:20).
Protective power of the human hand or its representation (p. 30).	* Found among Moslems and Jews (Jacobs 1956:31; Gautier 1927:210).
Interwoven relationships of religious and magic beliefs and practices (p. 33).	* (Jacobs 1956:36,61,62).
Praying posture and gestures of Ghardaian Jewesses (p. 38).	(Observed similar postures and gestures in prayer among Jewesses of Morocco. MJ).
Ghardaian Jewish women do not participate in synagogue services (pp. 37,38).	* (Jacobs 1956:19,20,34,35). In fact, in all orthodox Jewish synagogues throughout the world, the woman's role is inferior to the man's.
Miscellaneous	
Steamed semolina is typical food (p. 43).	No doubt, this is the cous-cous, a food common throughout the North African world.
Prior to the French occupation, male Jews in Ghardaia were obliged to wear black turbans and black outer garments (p. 10).	Chouraqui (1952:50) reported that in Morocco between 1184–1199 the Jews were ordered to wear distinguishing black clothing of outlandish size.

* Situation is similar among Jews of Morocco.

the many similarities between the Ghardaian Jews and the indigenous Jewish communities of Tunisia, Algeria, and Morocco. If they had done so, the claim for uniqueness of Ghardaia would have disappeared, or at least would have been diluted. Briggs and Guede seem fond of extreme statements; they refer to the "eccentric characteristics" of the Ghardaian Jews, to a culture (that had become) practically unique in the world, to (a considerable number of) customs and beliefs that seem to have been purely

local developments (p. 3). My view is that the authors are correct when they write that "this is not a typically Jewish community" (p. 3) if they are including European and American observations in their determination of what is typical. On the other hand, if we are limiting our sights to North Africa, then the Jews of Ghardaia are similar to their fellow religionists who lived within and adapted to the dominant Arab-Berber culture and power of that region.

In the table above I show that many of the so-called unique traits and characteristics of the Ghardaian Jews have been observed among the Jewish communities of North Africa and so reported.

What else needs to be said? I think that I have abstracted almost all traits and characteristics that Briggs and Guede consider unique to the Ghardaian Jewish community. Rather than finding them unique, I have demonstrated that they are distributed throughout Morocco and most probably in Algeria and Tunisia as well. I have taken a most conservative position in the sense that I have cited similarities between the culture of the Ghardaian Jews and other Jewish communities in North Africa. Actually, there are also many important cultural parallels (i.e., folklore, belief in Marabout saints, position of women in the society) existing within the three communities—Arab, Berber, and Jewish—that have lived side by side in North Africa these many centuries. I find it difficult to believe that the Jews, Arabs, and Berbers of Ghardaia, a 1,000-year-old trading town, have not influenced one another and have not been influenced by the ebb and flow of culture throughout North Africa.

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